

## The Study of Metaphors, Metonymies and Phrasal Verbs in Gotthold Ephraim Lessing's Works Nathan the Wise

Mamatova Anora Iminovna

Fergana State University, Faculty of Foreign Languages, Teacher of German at the Department of German and French Languages, anoramamatova1967@gmail.com

**Annotation:** This article discusses the concept of metaphors, metonymies and phrasal verbs in Gotthold Ephraim Lessing's works. According to our ancient ancestors, everything in this world is, to a certain extent, a word, and even the world itself is just a word. Gotthold Ephraim Lessing's works of all periods work on the basis of a certain system of theoretical views in their field of translation. Like all events and phenomena in nature and society, a translation study has its own multifaceted object of study.

**Keywords:** human qualities, to acquire, to engage, to flourish, mystical views, mystics, to dwell.

---

**INTRODUCTION** In many of the works of the great thinker, he puts forward valuable ideas about the rules of conduct of the tax, what human qualities to acquire, to engage in good and virtuous deeds, to avoid bad habits, and to choose the path of guidance. He said, "Always be polite. In all cases, treat both good and evil with grace." It encourages taxpayers to acquire good qualities, to engage in a profession, to help the needy, to be kind and generous to the poor and weak, and to promote remarkable ideas about self-control.

It means the study of the universe, even the most important factor in its teaching, and at the same time the main source of human spiritual activity, in practice all the important mythological and penetrates into religious systems. According to our ancient ancestors, everything in this world is, to a certain extent, a word, and even the world itself is just a word. Proper use of these words depends on literature.

**METHODS.** The study of metaphors, metonymies and phrasal verbs in Gotthold Ephraim Lessing's works means the study of the universe, even the most important factor in its teaching, and at the same time the main source of human spiritual activity, in practice all the important mythological and penetrates into religious systems. According to our ancient ancestors, everything in this world is, to a certain extent, a word, and even the world itself is just a word. Proper use of these words depends on literature. It is the responsibility of parents and educators to bring up their children properly and to find their place in life. While the work of every professional pays off in a short period, the work of mentors pays off years later. But the only linguistic-philosophical understanding of the universe, literature, and the people was first established in the history of science by our great scholars. The great geniuses of these eminent scholars have in many respects surpassed their time, and only over the centuries, have their traditions flourished and found a new life. To do this, first of all, it is necessary to provide the teaching process in all literary institutions with advanced, scientifically based modern methods. The purpose, tasks and content of educating the younger generation is one of the most pressing issues facing the system. We have all realized today that only young people who are educated on a modern basis, who can compete with their peers in other parts of the world, who are physically and spiritually fit, will be able to continue the work we have started and take it to a new level.

His thoughts on controlling lust are, by their very nature, directed against greed for wealth,

greed, and covetousness. "Keep quiet when your desires lust," says Gotthold Ephraim Lessing. Do not strive for the fact that whoever is a practitioner is not worthy of the path of the sect. Always torment your soul, stand firm in the path of the poor. Do not strive for wealth, be pious and pious, be a scholar and a pious person.

**RESULTS.** The founder of humanistic thought, Gotthold Ephraim Lessing, found his reflection in his views. In the author's work "Wisdom" the purpose of man's life in this world is to be honest and pure, to help the poor and widows, not to be enslaved by lust, ignorance and ignorance, oppression and tyranny, valuable ideas are put forward that injustice, arrogance, deceit, greed, etc. should be treated negatively and condemned.

In his mystical views, the writer, like other mystics, dwells on the question of situation in books. Giving free rein to the self, in his opinion, encourages greed, covetousness, greed for wealth, disregard for others, and evil deeds.

The writer's humanity is also known by the fact that he condemns the selfless Sufis, the sheikhs who are greedy for wealth, the tyrants who have forgotten humanity, who call themselves scholars, but in fact ignorant and ignorant. The writer criticizes those who are selfish, who live in the hope of a minister, who are indifferent to the sufferings of others, who look at the wealth of others, who "boast of being a Sufi," but in fact violate the rules of mysticism.

Since mental activity is inherent in human nature, Gotthold Ephraim Lessing also derived behavioral norms from the activities of daily human life. Therefore, the categories of morality are not predetermined by God or some supernatural forces, but are abilities that arise from specific human relationships, such as the ability of the human body to control a task, mobility, sluggishness, or the nervous system, now known as temperament outgoing traits.

Moral qualities and virtues, scientific knowledge, professions, as well as various arts, are acquired by man in the process of private life, under the influence of important external factors. In this, he stressed, the will plays a big role.

The study of metaphors, metonymies and phrasal verbs in Gotthold Ephraim Lessing's works means as a spiritual activity of man dates back to ancient times. The history of translation has been studied as deeply as the history of fiction. A lot of research has been done on the translation board and research is still going on. Translation plays an important role in the development of mankind, in its cultural life. Translation introduces the customs, lifestyle and history of one country to another. Translation has become widespread in the history of world culture in the XXI century. The main reason for this is the rapid development of international relations, which is growing at the present time.

In the translation process, learners are required to be meticulous and attentive, as idioms also consist of simple words and have a different meaning. This is why it is important for every language learner to know when and where to use words in that language, because simple words are also used in idioms. But to study idioms, we do not use simple translation dictionaries; we study them with their own lines and meanings. If learners are aware of a range of idioms, they will be able to distinguish them quickly and will not face difficulties in translation.

**DISCUSSION.** Gotthold Ephraim Lessing's works of all periods work on the basis of a certain system of theoretical views in their field of translation. Like all events and phenomena in nature and society, a translation study has its own multifaceted object of study. Problems of translation studies can be applied to historical and cultural literature, linguistics and psychological significance. Linguistically, it is common in the application of different views of the material being translated.

Since the translation process is always related to language, it is always working with language and accordingly it requires research to be on a linguistic basis. The study of translation analyzes and evaluates language tools in the field of literature with the need to constantly examine the linguistic phenomena used by translators. The content of the original does not exist by itself, but

only exists together with the form and the means by which it is expressed, and can only be translated by means of such language.

Lessing knew that his hopes of becoming Royal Librarian in Berlin were not realistic, because he was not in favour with Fredrick. He moved to Hamburg and assisted in the founding of the National Theater, which was funded by a group of merchants. The project was not a success. The audience was not ready for his ideas, but they paved the way for the realistic social drama which began to fully develop in the 19th century. His reviews of the performances Lessing published under the title *Hamburgische Dramaturgie*. In this work, which owed more perhaps to Mendelssohn's theory of "mixed sensations" than to Aristotle, he attacked the formalism of neoclassicism, and the French classical theater which dominated the German stage. One of Lessing's targets was Voltaire, whose tragedies he criticized; he praised the genius of Shakespeare. Also in Hamburg he ran with his friend a printing and publishing company. To cover his debts Lessing had to sell his own private library.

For example:

NATHAN

We did not choose a nation for ourselves.

Are we our nations? What's a nation then?

Were Jews and Christians such, e'er they were men?

And have I found in thee one more, to whom

It is enough to be a man?

(in Nathan the Wise)

Despite Lessing's refusal of help, his friends Kleist and Gleim used their influence to have him appointed to a secure salaried office. For short periods, Lessing lived the life of a freelance writer, in between carrying out low-paying secretarial jobs. "What a pity I cannot think without the pen in my hand!" he once said. Independent of the goodwill of patrons, he often mocked current opinion. Lessing did not believe in fixed truths but in discussion and dispute. "If God were to hold in his right hand all the truth and in his left the unique ever-active spur for truth, although with the corollary to err forever, asking me to choose, I would humbly take his left and say: 'Father, give! For the pure truth is for you alone!'"

Nathan der Weise, a kind of symbolic fairy tale, which Lessing wrote in Wolfenbüttel, was performed at Easter 1778. Its message of universal brotherhood was advocated through one of its central characters, a noble Jew, Nathan. He is called "the Wise" by Jews, Christians, and Moslems alike. Saladin, the Moslem chief, is honest, but Christians are scheming and unscrupulous. Nathan's family was murdered by Crusaders. At the center of the play is "the parable of three rings", adapted and reworked from Boccaccio's *Decameron*. Nathan offers the parable, an allegory of the (Abrahamic) religions, as an answer to Saladin's question, "Since you're accounted wise: / then tell me, pray - what faith, or moral law, / has most appeal for you?" Nathan avoids the pitfall of siding with one religion.

A linguistically correct approach to translation issues is very important in practice, because the translator will not make mistakes and shortcomings in the content only if he understands the similarities and differences between the two language systems. Knowledge of the existing laws between the two languages is so important that it is crucial to reconstruct the specific aspects of the original text without violating the literary forms of the translated language. Linguistic analysis of translation experience, explanation and generalization of linguistic phenomena is identification of language-based similarities and differences.

The decisive thing in this process is always the context. In the process of translation, the translator will also have to deal with new issues that have not been encountered or envisaged in previous experiences. In fact, the concept of "translation" is much broader.

It is well known that translation can be done from one language to another, from non-sister language to literary dialects, and vice versa from the language of the past to the language of the present. The study of metaphors, metonymies and phrasal verbs in Gotthold Ephraim Lessing's works, like other things, is the most important means of human understanding. When translating, it is necessary to create a new text in another language that conveys the content of the original to the reader in such a clear, complete and effective way.

This is the main condition for the study of metaphors, metonymies and phrasal verbs in Gotthold Ephraim Lessing's works to be understandable and well-received by the reader. The translation process is divided into two, regardless of how fast and under what conditions it is performed: the text to be translated is read, understood, interpreted, and then selected and used in the target language to find the necessary words and phrases, grammatical forms and other appropriate means of expression.

Let's look some of them:

### 1. NATHAN.

Nought by a better. What I else enjoy

Nature and Fortune gave—this treasure, Virtue.

Nought by a better- in German "Nichts von einem besseren" means "'Zero" is the usual name for the number 0 in English. In British English "nought" is also used. In American English "naught" is used occasionally for zero, but (as with British English) "naught" is more often used as an archaic word for nothing".

### 2. NATHAN.

What a charming silk

I bought for you in Babylon! 'Tis rich,

Yet elegantly rich. I almost doubt

If I have brought a prettier for Recha.

Charming silk- in German "bezaubernde Seide" means "Make your skin feel fresh and irresistibly soft with Enchanteur Charming Body Lotion".

### 3. DAYA.

I shall be silent;

But what of sinful in the eye of heaven

Springs out of it—not I, not I could help;

It falls upon thy head.

Sinful in the eye of heaven- in German "Sündig im Auge des Himmels" means "Simply put, the lust of the eyes is the sinful desire to possess what we see or to have those things which have visual appeal".

In some cases, a deliberate distortion of the original text by a translator may also be slightly falsified.

These things, i.e., misinterpretations, relate to the ideological-image structure of the original, and are evident in the selective use of the forms of their grammatical connection in the choice of the meaning of words. Nevertheless, in many cases the translator approaches the original objectively, and this is evident from the study of metaphors, metonymies and phrasal verbs in Gotthold Ephraim Lessing's works means as well as good practice to get to know what the author means. The possibility for an objective approach creates the existence of means of expression in which the ideological and artistic content of the original text and the meaning in the language encountered are common.

**CONCLUSION.** Objective coverage of the original is a broad issue, which means that the language tends to selectively use certain means and is interested in the correct interpretation of the original. A conscious approach means that the translator cannot be indifferent to the choice of these language tools under any circumstances. However, study of metaphors, metonymies and phrasal verbs in Gotthold Ephraim Lessing's works means must be accurate. This is reflected when the unity of content and form of the original is recreated. Lessing advocated liberal thoughts and religious tolerance. Due to his criticism of anti-Semitism many Jewish families adopted the name Lessing. Although his intellectual legacy stood in opposition to the ideology of the Third Reich, the Nazis refashioned Lessing into their own national ideals. Mathilde Lundendorff, a neuropsychiatrist and General Ludendorff's wife, who had a large following among Nazis, maintained in her pamphlet *Mozarts Leben und gewaltsamer Tod*, that Mozart, like Lessing, Schiller and many others, had been poisoned by the Freemasons.

## REFERENCES:

1. Gee, J. P. 1999. *An Introduction to Discourse Analysis. Theory and Method*. London: Routledge.
2. Mercer, N. 1995. *The Guided Construction of Knowledge. Talk amongst teachers and learners*. Great Britain: Cromwell Press.
3. Popkewitz, T. S. & Brennan, M. 1998. *Restructuring of Social and Political Theory in Literature: Foucault and a Social Epistemology of School Practices*, In Popkewitz & Brennan (Eds.).
4. Mamatova, A. (2021). From social forms in teaching german use. *Current research journal of pedagogics*, 2(06), 73-77.
5. Mamatova, A. (2020). Improving students'speaking skills in german language teaching. *Scientific Bulletin of Namangan State University*, 2(6), 336-340.
6. Абдулхаев, З. Э., Мадрахимов, М. М., & Иброхимов, А. Р. (2019). Энергия тежамкор сув кутариш курилмасининг гидравлик хисоби. *Фаргона Политехника Институти Илмий-Техника Журнали*, 25(5), 81-89.
7. Nazaraliyeva, M. A., & Saydaliyeva, M. U. (2020). Developing reading skill in using integrated skills. *Вестник педагогики: наука и практика*, (51), 133-134.
8. Абдулхаев, З. Э., Мадрахимов, М. М., & Иброхимов, А. Р. (2021). Сув узатиш тармокларида хосил буладиган гидравлик зарб ходисасини математик моделлаштиришни тадқиқ этиш. *Ўзбекгидроэнергетика" илмий-техник журнали*, 2(10), 33-35.
9. Erkinjonovich, A. Z., Mamadaliyevich, M. M., & Axmadjon o'g'li, S. M. (2021). Reducing the Level of Groundwater In The City of Fergana. *International Journal of Advanced Research in Science, Communication and Technology*. Nashik, 2(2), 67-72.
10. Nazaraliyeva, M. A. (2020). BASE OF INTEGRATED SKILLS IN PSYCHOLOGICAL PRINCIPLES OF TEACHING ENGLISH. *Scientific Bulletin of Namangan State University*, 2(11), 213-218.
11. Abdulkhaev, Z. E., Madraximov, M. M., & Sattorov, A. M. (2020). Calculation Of The Efficiency Of Magnetohydrodynamic Pumps. *SCIENTIFIC-TECHNICAL JOURNAL of FerPI*, 24(1), 42-47.
12. Arifjanov, A., Otaxonov, M., & Abdulkhaev, Z. (2021). Model of groundwater level control using horizontal drainage. *Irrigation and Melioration*, 2021(4), 21-26.
13. NAZARALIEVA, M. (2018). The main effective strategies in teaching reading. *Scientific journal of the Fergana State University*, 1(5), 136-139.



14. Мадрахимов, М. М. Абдулхаев, З. Э., & Ташпулатов, Н. Э. (2019). Фарғона Шаҳар Ер Ости Сизот Сувлари Сатҳини Пасайтириш. Фарғона Политехника Институту Илмий–Техника Журнали, 23(1), 54-58.
15. АБДУЛҲАЕВ, З. & МАДРАХИМОВ, М. (2020). Гидротурбиналар ва Насосларда Кавитация Ҳодисаси, Оқибатлари ва Уларни Бартараф Этиш Усуллари. Ўзбекгидроэнергетика” илмий-техник журналы, 4(8), 19-20.
16. ABDULKHAEV, Z. E., Sattorov, A. M., & Shoev, M. A. O. (2021). Protection of Fergana City from Groundwater. Euro Afro Studies International Journal, 6, 70-81.
17. Мадрахимов, М. М. & Абдулхаев, З. Э. (2019). Насос агрегатини ишга туширишда босимли сув узатгичлардаги ўтиш жараёнларини ҳисоблаш усуллари. Фарғона Политехника Институту Илмий–Техника Журнали, 23(3), 56-60.
18. Сатторов, А. Х. Акрамов, А. А. У., & Абдуразаков, А. М. (2020). Повышение эффективности калорифера, используемого в системе вентиляции. Достижения науки и образования, (5 (59)), 9-12.
19. Madraximov, M., Yunusaliev, E., Abdulhayev, Z., & Akramov, A. (2021). Suyuqlik va gaz mexanikasi fanidan masalalar to'plami. GlobeEdit.
20. Nazaralieva, M. A. (2021). Integration of Reading and Writing in Teaching English. CENTRAL ASIAN JOURNAL OF THEORETICAL & APPLIED SCIENCES, 2(12), 147-151.
21. Акрамов, А. А. У., & Абдуразаков, А. М. (2019). Исследование обтекания автомобилей Chevrolet. Достижения науки и образования, (13 (54)), 17-20.
22. Allaberdieva, G. B., & Nazaralieva, M. A. (2021). Turkic Dialects And Their Phenomena. The American Journal of Social Science and Education Innovations, 3(06), 165-170.
23. Anarjanovna, N. M. (2021). Technology of formation of integrated reading competence in English. ACADEMICIA: An International Multidisciplinary Research Journal, 11(3), 666-672.
24. Iminovna, M. A. (2022). THE WORKS OF GOTTHOLD EPHRAIM LESSING PLAYS AN IMPORTANT ROLE IN THE STUDY OF THE ESSENCE OF HUMANITY. World Bulletin of Social Sciences, 9, 112-115.
25. Iminovna, M. A. (2022). Gotthold Ephraim Lessing's Drammars are Atractive with Literary Devices. Pindus Journal of Culture, Literature, and ELT, 2(3), 53-60.